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the WORLD ALLIANCE of YOUNG MEN'S CHRISTIAN ASSOCIATIONS
the WORLD'S YOUNG WOMEN'S CHRISTIAN ASSOCIATION
the WORLD'S STUDENT CHRISTIAN FEDERATION
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The aim of the Ecumenical Press Service is to keep its readers informed of trends of thought and opinion in and about the Churches and Christian movements. It is therefore not to be held responsible for opinions expressed in its news items.

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New Chairman of the International Missionary Council

The International Missionary Council announces the appointment of the Rev. John A. Mackay, D.D. as its Chairman in succession to Bishop James Chamberlain Baker. Dr. Mackay, who is the President of Princeton (Presbyterian) Theological Seminary, New Jersey, U.S.A., will assume the I.M.C. Chairmanship on January 1st 1948. Dr. Mackay is also President of the Presbyterian Board of Foreign Missions, U.S.A. He has travelled and lectured extensively in the Latin American Republics, particularly in the universities, and founded the Anglo-Peruvian College, which is now one of the leading Protestant institutions in Latin America.

Dr. Mackay attended the Jerusalem meeting of the International Missionary Council in 1928 and the Oxford Conference on Church, Community and State in 1937, where he served as Chairman of the Commission on the Universal Church and the World of Nations. He is a member of the Provisional Committee of the World Council of Churches. He is the author of a number of books in Spanish and English and is the editor of "Theology Today", a leading American theological journal. E.P.S. Geneva

The Spiritual Ministry to Displaced Persons

At the Conference of Christian bodies working among refugees (see E.P.S. No. 37) Dr. Howard Hong, director of the work of the World Council Refugee Commission and of the World Lutheran Federation among refugees in Germany, gave a report on this subject from which we quote the following:

"According to statements by church leaders, there are about 250 Protestant pastors in the three zones, most of them Balts (220), and about 85 to 90 % of them Lutherans. The count used by the Baltic Church Committee is : Lutherans 187, Orthodox 33, Baptists 22, Methodists 11. There are approximately 120 Greek Orthodox priests, most of them Ukrainians and Yugoslavs. The Roman

Catholic priests, mostly Polish, are approximately equal to the number of the Protestants and Orthodox combined. With the exception of a small number, these clergymen serve one or more parishes. Under great difficulties (food, travel, church supplies, etc., as well as the continuing lowering of spirit) these men are trying to maintain the life of their Churches and serve also those outside their congregations. The existence of active pastors, rooted congregations, and organised Churches is of inestimable value in the camps; it also makes clear the direct responsibility of sister Churches to be of assistance and points out the basic channel of that assistance."

Dr Hong describes the needs of the refugees as follows: "Futurism: How in the seeming emptiness of the present can one redeem the time? How can one avoid the escapism of day dreaming in the past or in the future? One purpose of the prevalent living-in-the-future is to escape imaginatively from misery and nothingness. Nationalism: It is not surprising that people in exile have a greater consciousness of nationalhood than others. It is less surprising that the Balts, Poles, Ukrainians, etc. with their suppressed or only recently realised yearning for national status, should be characterised by a strong nationalism now that they are isolated in Germany. Immorality: The loosening of social relationships, the disruption of families, the adult experiences of adolescents living ten years in one, the press of elementary physical needs, the sense of hopelessness and defeat, the results of value-wrecking war and occupation, and the decay fostered by even the best of camps - all these have had their effect upon the D.Ps as they have on the German population. Physical want: Pastors are carrying on a strenuous work of serving sometimes up to five congregations. They must travel under harassing conditions; they must in their pastoral work be the confidents and strengtheners of their people. They perform "heavy" work but live on light rations. Isolatedness: A common response to the visits of representatives of all voluntary societies serving Displaced Persons, Prisoners of War, refugees and others in distress is : "Thank God that we have not been forgotten". Not least has this been the response of the visits by representatives of the Churches to pastors and congregations. Despair: This is the sickness unto death which embraces all the above-mentioned needs and ills, as well as others suggested or left unmentioned.

"The ground-problem of Displaced Persons is religious. And this is the special task of the Christian Church, with its tragic optimism, its message of realistic redemption, the Lordship and Saviourhood of God in Christ."

E.P.S. Geneva

GREAT BRITAIN

Visit of German Youth Leaders

The Youth Department of the British Council of Churches has invited twenty German Protestant Church youth leaders to study youth work in Britain for four weeks. After London they will visit Bristol, Birmingham, Sheffield and Manchester. A substantial part of the cost will be borne by the Committee for Christian Reconstruction in Europe. E.P.S.Geneva

ERRATUM: E.P.S. No. 36, page 1, World's Y.W.C.A. Council Meeting in China, paragraph 2: List of countries taking part, read Australia instead of Austria. E.P.S.Geneva

Relief in India and Pakistan

In a letter addressed to the editor of "The Times" and signed by the Archbishop of Canterbury, President of the British Council of Churches, Dr J.R. Temple, Chairman of the Standing Committee of the Conference of Missionary Societies in Great Britain and Ireland, Viscount Halifax, former Viceroy of India, Lord Pethick-Lawrence, prominent leader of the Labour Party, Elizabeth Cadbury and Carl Heath, of the Society of Friends, concern is expressed for the relief of suffering in Punjab, where people surviving the massacres are threatened by flood and starvation. Although the Governments of the two new Dominions are doing their best in dealing with the situation, the service of voluntary agencies will be welcomed.

"Many such agencies", says the letter, "are actively at work, but the scale on which help is required far exceeds present resources. In particular we would draw your attention to an appeal for funds recently received from the National Christian Council of India, with which the Conference of British Missionary Societies is associated, and to the work of the Society of Friends through its service council. Both of these organisations are actively serving in India and Pakistan through the establishment of refugee camps and the maintenance of medical units. Their service is coordinated in both Dominions with that of other relief agencies, for some of which appeals have already been made in Great Britain, and with the work of the British, American, and Indian Red Cross societies..."

Four American church relief agencies have organised the interfaith Committee for Emergency Aid to India and Pakistan, in an effort to meet the needs of refugees in those two Dominions. Member agencies of the new committee are Church World Service, American Friends Service Committee, War Relief Services of the National Catholic Welfare Conference, and Mennonite Central Committee. The purpose of the committee is to coordinate all relief measures conducted by the member agencies, during the refugee emergency. Supplies will be distributed solely on the basis of need, without regard to religious, political or other affiliation. Mr. Arnold B. Vaught, chairman of the committee, said that the latest estimates place the number of refugees involved in the dispute between Moslems, Hindus and Sikhs at about four millions.

Help is already arriving. At the beginning of October, Dr Jivraj Mehta, director-general of Health Services in India, at a press conference referred to "the splendid response that had been received from doctors and institutions such as St. John's Ambulance, Indian National Army, National Christian Council, and Foreign Institutions". He referred particularly to 9 packages containing penicillin, lead block, plasma, and syringes that were flown over from America and received less than 10 days after the National Christian Council had sent a telegram from India to Church World Service. E.P.S. Geneva

JAPAN

Christian Help to Japan

Dr. G. Ernest Bott, Church World Service Director in Japan, returned to the United States after a year and a half of fighting disaster in Japan. He is the chief official of L.A.R.A. (Licensed Agencies for Relief in Asia), which is composed of Church World Service and 12 other Church, labour and civic organ-

isations (see E.P.S. No. 33). It is Dr Bott's opinion that the "Japanese feel that this help from their former enemies signalises faith in Japan's ability to make a contribution to the world community".

Dr. Bott brought back a report of the achievements in Japan since LARA work began last November. More than five million pounds of foodstuffs, clothing, medical supplies and other essentials have been distributed; Church World Service was the largest contributor with 2,300,000 pounds in weight. Besides these America-sent supplies, the American Churches through Church World Service this year have transmitted $148,000 in funds, part of which purchased 20 quonset huts for combination church, relief and community centres. The Ministry of Welfare, according to Dr. Bott, estimates that this considerable sum of aid has reached at least 400,000 people, including many war orphans. The programme is operating in every prefecture of Japan. Aside from the morale features, Dr Bott emphasises that the gifts have kept thousands alive. His estimate is that the crucial need will continue for another two or threeyears.

"The fact that these supplies - sent largely by Christians - have been distributed without religious discrimination, has made the impact of Christianity on the nation many times greater than a programme limited to church members," concluded Dr. Bott. E.P.S.Geneva

U.S.S.R. The Roman Catholic Church as Seen by "The Bolshevik"

"The Bolshevik", the "theoretic and political monthly organ of the Central Committee of the Communist Party" in Moscow, has published an article in Volume 13 of the current year entitled "Political Reaction and the Catholic Church," which throws light on the background of the tension between Moscow and Rome. We quote the following extracts:

"The most important result of the Second World War is the growth of the democratic-socialist movement, especially in Germany". The strength of this movement could be proved by the growing influence of Communist Parties "which take the lead today in the democratic camp". "The Bourgeoisie are trying to oppose this tendency by every possible means". In order to undermine the unity of the democratic front, the Bourgeoisie are supporting the right wing of Social Democracy and at the same time "making use of religion so as to keep the religious-minded workers out of the struggle for progress and democracy". The forces of political reaction, with the help of the Roman Catholic Church, "are trying to drive a wedge in the ranks of the workers, and are often successful, as religious prejudices are still extremely persistent."

In the critical position in which capitalism finds itself today, "the Catholic Church, which formerly asserted that it had nothing to do with politics, is beginning to found new political parties on a religious basis and to stir up those which already exist", for example in Italy, Germany, Austria, Hungary and other countries. Such parties are supported by the international forces of reaction. "High finance again takes refuge in religion" in order to hold up progress and democracy and to damp the workers' desire to struggle; and to a certain extent it is successful. In Germany and Austria the Christian-Democratic parties have more members than the Socialists and Communists." The Catholic parties have

become a reservoir for all the elements which have understood "that the masses of Europe no longer understand a bourgeois party, which clings to the capitalist system as a just order". This united front of Bourgeoisie and Catholicism was revealed also in "the emphatically international character of the Papacy... The internationalisation of the Cardinals' College is an attempt to strengthen the Catholic Church as a bulwark of reaction."

In this connection, the article continues, it is an interesting fact that there are no Protestant parties anywhere, although in the countries which are predominently Protestant, the ruling classes are endeavouring to promote religion in every way. Why do the Bourgeoisie not found Protestant parties? Probably because Protestantism (in contrast to Rome) is not a united Church with a strict central leadership, but is split up into many groups and sects, and is therefore not as well adapted as the Catholic Church to exercise political pressure on its members."

However anxious the Communist Party may be to oppose a confessional division of the workers, it will not leave the religious-minded workers to their own devices. "The Communist Party is fighting on political soil against the reactionary course of the Catholic clergy, but it wants to maintain good relations with the Catholic peasants and workers based on their mutual interests. The work of the Communist Party is facilitated by the visible difference of opinion among the Catholic clergy." "Although the higher ranks of the clergy, with the Pope at their head, cling to the principle of private ownership (Catholic Banks and business) as an expression of Christian culture, as a means of solving the social problem in the spirit of the Encyclica 'Rerum Novarum' (without any class struggle), there are certain priests who advocate the socialisation of the means of production." This difference of opinion "is accentuated in countries like Poland where a democracy of the people exists." E.P.S.Geneva

Dr Mott's Addresses and Papers

"The Addresses and Papers of John R. Mott" are now published in six large volumes by the publishing house of the Y.M.C.A. in the United States (Association Press). They bear witness to the breadth and depth of the interests of this 82-year-old Christian who has criss-crossed the earth innumerable times, carrying out the command to go into all the world and preach the Gospel.

Volume I of the "Addresses and Papers" deals with the Student Volunteer Movement for Foreign Missions; Volume II with the World's Student Christian Federation; Volumes III and IV with the Young Men's Christian Association; Volume V with the International Missionary Council, and Volume VI with various aspects of "Evangelistic, Spiritual, and Ecumenical Subjects, and the Outreach of Life and Influence."

In the General Preface, which is the same in each of the six volumes, Dr Mott explains that "the preparation of an autobiography has never appealed to me or to my family. However, the attention which I have devoted to the thorough examination of my somewhat voluminous archives has convinced me that it may be my duty to make available invaluable source material bearing on the origin and development of the world-wide Christian movements which it has been my privilege to help establish and develop." E.P.S.Geneva

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GERMANY Desires of the Evangelical Church . School Reform

The Committee for Church Affairs of the town-council of Berlin had convened a Press Conference, at which Pastor Lokies (Director of Missions) spoke on behalf of the Protestant Church, and Prelate Weber for the Roman Catholic Church, on the question of religious instruction. The desires of the Protestant Church regarding the school reform planned by the Berlin authorities were expressed as follows:

I. The Protestant Church demands that religious instruction be given in all schools for general education, on the same basis as all other subjects. It shall be given under the auspices of the Church, and the teachers shall be appointed by the Church. The following conditions must be fulfilled:

(1) Religious instruction must be included in the curriculum by the head-teacher, on the same basis as any other subject. (2) Any Protestant teacher who is teaching in a public school has the right to give religious instruction. (3) "Religion" is to receive marks as a subject on the children's reports. (4) Participation in religious instruction is voluntary. Children who have been baptised are regarded as having applied for religious instruction, because their parents promised at their baptism to bring up their children in the Christian faith. But the parents have the right to give notice to the headmaster that their children will not attend religious instruction. (5) The duty and the right to determine the content and form of religious instruction is the prerogative of the Church alone.

II. The Protestant Church demands that the ordinary public school shall be a school which is open to Christianity. German cultural and intellectual life, within the framework of Western culture as a whole, has been decisively formed by Christianity. This fact must be made clear to our young people in the instruction which they receive at school in all subjects:

(1) This fact must be taken into account in every branch of instruction in an objective, dispassionate and unprejudiced manner. Religious instruction must do justice to the special nature of Christianity, and must not conceal the fact that the light of the Gospel has been obscured, and is being obscured, all too often by men. (2) Christian and non-Christian teachers have the right, in democratic freedom, to show their personal religious-philosophical outlook when they are teaching. (3) The public school must also be open to Christianity inasmuch as time is found at school to observe the old Christian customs (prayer, worship, the Christian festivals). Teachers and children who do not give nor receive religious instruction must be free to take part in such religious observances at school, if they wish. (4) The Church has grave pedagogic misgivings about this school reform, because it does not guarantee that the child's whole education will form a united whole.

III. In addition to this, the Protestant Church demands that Christian schools should be set up for the children of those parents who wish their children to receive a Christian education, including schools of all kinds from kindergartens to colleges:

(1) In a democratic State (like America, England, France, Holland and many other countries) all the parents must have the right to demand that public schools are set up - out of the money that they pay in taxes - in which their children are educated entirely in accordance with the religion or philosophy which they represent. But at the very least they must be allowed to erect such school at their own expense, and to receive a subsidy from the State. (2) This undisputed and unrelinquishable democratic right is also claimed by those Protestant parents who are bound by the vows which they made at their children's baptism, to give them an entirely Christian education. But this is only guaranteed if Christian education at home is amplified by Christian education at school. (3) The right to supervise these Christian schools rests, of course, in the hands of the State. E.P.S. Geneva

GERMANY

CIMADE Ecumenical Service for Students at Mainz

On October 23rd Pastor Marc Boegner inaugurated a barrack-club for students at Mainz, the gift of the World Council sent to CIMADE, the well-known organisation to which the Protestant youth movements of France are affiliated. The hut is fitted up for study purposes with a library, and has means for helping German students in different ways. It serves as a place for meeting and exchange between German students, as many visitors as possible, and the permanent staff of the hut. At present the staff consists of one (soon there will be two) young Frenchmen, so that the Franco-German contact is not shirked -especially in this zone occupied by the French - and one American girl. In this country which is mainly Lutheran, the French Occupants are members of the Reformed Church, and the American is an Episcopal-Methodist. A firm friendship has grown up between the permanent team and the community of Protestant students, and the local Church warmly welcomes this living sign of the world Church. The value of this enterprise lies in its modest nature, because real human contacts are taking place, real personal intercourse that witnesses to the truth. The Club is open to all who wish to avail themselves of its services, and it is anxious that people shall talk freely; the Roman Catholics are specially invited to express their opinions to Protestants.

The University of Mainz, which was only created two years ago, is housed in a modern building which was formerly a military barracks. It has over 5,000 students, many of whom come from the East but others from all over Germany, where they were unable to obtain entrance to the old Universities owing to the quota. Rather more than half of these students are Protestants, the rest are Roman Catholics; there are more than 500 members in the two "student parishes".

Liverly interest in the ecumenical work of CIMADE is shown in the most varied German circles, and also among the French occupying forces.

E.P.S.Geneva

UNITED STATES

150.000 Bibles Ready for Japan

An edition of 150000 Japanese Bibles has been published in New York by the American Bible Society and will be shipped to Tokyo so as to arrive before Christmas. Since no Japanese Bibles have been produced in Japan during the past six years, the 150,000 new volumes are anxiously awaited. E.P.S. Geneva

BULGARIA

The Orthodox Church Press

For a long time the Bulgarian Orthodox Church has regarded the extension of the ecclesiastical press as an important part of its work. "Zrkovny Vestnik" (The Church Messenger), the weekly periodical of the Holy Synod, has been appearing for 48 years. In addition to the official part, this organ of the Bulgarian Orthodox Church contains articles on questions of fundamental and of contemporary interest, and news of all kinds. No. 31, 1947, includes news about the Church in Bulgaria and in other countries, some of it being taken from the Ecumenical Press Service. "Naroden Pastir" (The Shepherd), which is the weekly paper of the Bulgarian priests' association, has for three years been publishing information which is of value to the clergy, with reference to the various branches and possibilities of their office. The edition of September 18, 1947, is devoted to the task of national education.

"Pravoslaven Pastir" (The Orthodox Shepherd), the monthly preaching periodical of the Bulgarian priests' association, gives indications for sermons on Sundays and feast-days, suggestions for teaching young people, and special texts to be expounded by the Orthodox brotherhoods.

"Christianka" (The Christian) is the monthly periodical of the Association of Orthodox Brotherhoods. It has been appearing for sixteen years and endeavours to foster and deepen the Orthodox religion among the Bulgarian people. "Duchovna Kultura" (periodical for spiritual development) has been appearing monthly for 27 years. It deals with questions of religion, philosophy, science and art and is published also by the Holy Synod of the Bulgarian Orthodox Church in Sofia. The June number of this paper (which is intended for educated readers) begins with an article by Professor Stefan Zankow on the ecumenical movement. It also includes articles on "Traces of God in Nature", "Science and Religion", "Primitive Man" and "The Omnipresence of God". E.P.S.Geneva

GREAT BRITAIN

Church Leaders at Unique Gathering

The Archbishop of Canterbury, the Cardinal Archbishop of Westminster, the Moderators of the Free Church Council and the Church of Scotland and the Metropolitan of Thyateira gathered round one table as guests of the Knights of the Round Table Club. The Knights of the Round Table are a representative group of public and professional men. The club was founded in 1720 and it seeks to promote the ideal of Christian chivalry as idealised by the memory and legend of King Arthur.

The Church leaders spoke on the Christian contribution to peace and goodwill among the nations. The Archbishop of Canterbury said that the disruption of the Churches in past centuries had produced communions existing in "unsplendid isolation". That was "slowly but surely being overcome. By common discipleship the Churches were extending their influence and making plain their true relationship in the world". "The duty of the whole Christian Church is to insist on the subordination of secular authority to the laws of God as revealed in Christ." Cardinal Griffin spoke of the necessity for the restoration of sound Christian family life based on the sanctity of marriage. In that campaign they could all speak with united voice. The other speakers emphasised the common mind of the Church in insisting on the rights of men to freedom of faith and expression.

E.P.S.Geneva